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WEEKLY REVIEW.

—THE fall of rain this year up to date has been very heavy, and appears to have been very general. Telegrams of floods and inundations, with some loss of life, have been flying about. At Jacobabad on the morning of the 8th instant, the floods were so great that "there appeared no chance of saving Jacobabad." "Ruttadera and Mehur have been washed away. Larkhana is partially gone." The floods have now subsided, and the danger has passed away for the present. At Ahmedabad there has also been a flood, and some lives lost.

If a stranger were to travel from Bombay to Calcutta or to Ahmedabad, or from Kurrachee to Jacobabad, in the month of May, he would be almost overpowered by the blaze of sunlight and heat. If he were to take the same journey again in the beginning of the present month he would be amazed at the changed appearance of the whole country, and the changed temperature. Dense dark clouds overhead, heavy rain, swollen rivers and flooded tracts of country, everywhere; were it nor for these dense clouds the heat of May would increase and intensify in June, July, August, and September as it does in the desert countries of Arabia and other places. But God sends us these clouds, which shelter us completely from the sun's burning rays, and bring with them the rain and fruitful seasons: bread for the eater, and seed for the sower.

—THE story of the Bombay Riots has come back to us like "old friends with new faces." The Secretary of State's account of it, and his judgment upon it, are now published in full. "If the Government of Bombay are to be judged according to the views of the duty of a Government which they themselves entertain no exception can be taken to the course which they have pursued." This strikes us as being a very singular way of putting it; and it suggests the unpleasant thought that the Bombay Government have some peculiar and questionable conception of its duties. Everything depends upon the "views" entertained; they may be very defective, they may even be dangerous. There are very many who would like to be judged by the views they entertain of their duty. The real question in this case is, Whether the Government did its duty—whether for the time there was such a thing as government—did it govern the people? This question the Secretary of State answers very curiously by virtually saying, "It did; it didn't." Another unsatisfactory point in the despatch is the statement that the words employed in Mr. Jalbhoy's book were indefensible. This ruling is not calculated to do much good. It is not the words that are indefensible but the use made of them by ignorant, or designing, men. The Secretary has, quite unwittingly no doubt, struck a blow at the principle of freedom of discussion, and of toleration of the views of others. We are not apprehensive of any evil result from this, our duty in the matter being so plain.

—IN our Epitome of last week we gave an extract regarding the highly creditable conduct of Mr. Edgar, the officer in charge of the Kennery lifeboat, in rescuing four men from a wrecked boat. These men must have perished but for his brave efforts, it is said. And now, sad to relate! the poor man himself died on Monday from apoplexy, resulting from excessive drinking.

—IN the beginning of the week we were threatened with a panic regarding the unsafe condition of the houses we live in. The walls of the houses, with their pillars and beams, were looked at with some little fear and trembling. No one can object to a due amount of attention being given to the stability of our buildings. If they are unsafe they may come down and crush us to death. Might we venture to suggest that our hopes for eternity which we have built, or are building, be examined with the same solicitude?

—THE following from the *Indian Church Gazette* speaks for itself:—

"We often hear of the difficulty of keeping up Missions in connection with the Church of England, yet there would not be much complaint if members of the Church were only honest and true to their convictions. Accidentally taking up the other day a report of a Baptist Mission in India, we found that on looking over the subscribers in Calcutta, one-third of the money came from men whom we know as members of the Church of England, some of them regular communicants. Besides this there were gifts from many others nominally members of the Church, though not often seen within her walls; and this is only one place out of many. Surely these men, if they had inquired, could have found Missions in their own Church worthy of support. "Let the children first be filled."

—THE decision of the Government of India upon the report of the Commission appointed some time ago to investigate matters connected with the Baroda State, appears to have been communicated to the Gaekwar. It is said that H. H is to be allowed eighteen months in which the reforms imperatively demanded shall be brought about.

—ENGLAND and France, the telegraph informs us, have agreed to recognise the Spanish Government.

—POSTAGE on newspapers *via* Southampton has been reduced one penny in four ounces.

—AT Madras, last Saturday afternoon, the Rev. Mr. Burgess and his wife were assaulted in their own house by a band of natives, headed by the father of a young man who had taken refuge in their house. The lad had been taken in only after it had been proved that he could not live at home, owing to the bitter persecutions he was subject to. His father and friends were allowed free access to him; they made every effort to induce the youth to go home with them without avail. On Saturday Mr. Burgess found about twenty Natives endeavouring to drag the boy forcibly from the house, and on interfering was beaten severely, his arms were pinioned, and he was *bit* so savagely about the shoulder and arm that he had to be taken to hospital to have the wounds cauterized. Mrs. Burgess, who stood by her husband, was very roughly dealt with. Although the assailants were taken into custody Mr. Burgess refused to prosecute, and they have been set at liberty.

—THE blessing of God that accompanied the labours of Messrs. Moody and Sankey in Glasgow, continues to follow the work since their departure. "There has been a wonderful change among the young Christians in respect to speaking power. When Mr. Moody came to Glasgow it was with difficulty an open-air meeting could be sustained. Now no such difficulty is experienced, and some of the young converts are already very good, sensible and effective speakers."—There has been another grand meeting at Huntly, reminding people of the glorious gatherings eight or ten years ago, under the auspices of the Duchess of Gordon. But the attendance in the park this year was greatly in excess of the numbers present on any previous occasion. Mr. Moody addressed an audience there numbering at least 15,000, and was distinctly heard. "Those who came expecting an oratorical display would certainly go away disappointed. Mr. Moody apparently makes no effort to be oratorical. But for persuasiveness, fluency and clearness he has few equals."—Writing about the work of Mr. Pearsall Smith in Paris, Mr. Geo. Pearse (in the *Christian*) says: "If I were asked, 'What is the special lesson you have learned from intercourse with these American Christians?' I should say, 'to make make more use of Christ.'" Could there be any better testimony than this?

—A letter from M. M. R., greatly in excess of the limits imposed by our scant space, has reached us. We will endeavour to make room for it next week. A letter from J. G. H. also stands over.

—THE Chutteesgurh Mission is under the care of the German Evangelical Mission Society of the United States. We are glad to learn from the last Report that the Rev. Mr. Lohr, by whom this Mission was established six years ago, is being supported by reinforcements from America. Thirteen adults were baptized last year. The work is making progress; the Native Church is growing in spirituality; "all the necessary dwelling and out-houses, school houses, even a substantial church, have been erected." We are sorry to hear that funds are needed to meet the necessary expenses. We commend this matter to the friends of Missions. Through this Mission the Gospel is preached throughout a region in which it was not before proclaim-

ed. There is a Christian village, Ganeshpore: 'this enterprize also has prospered,' says the Report. The contributions made to the support of this Mission only amount to Rs. 517 for the past year. Surely a larger sum than this might well be raised in India. The Rev. O. Lohr's address is Bisrampore, Raepore Dist., C. P.

We take the following statement (abridged) from the *Indian Evangelical Review*, showing the actual progress of Christianity in India in the year 1873. We need scarcely say that the statement has reference to the conversion of the heathen, though some children of Native Christians are included in it. To show the actual progress of Christ's Kingdom in India, it would be necessary to show the number of souls saved among Europeans, Eurasians, and nominal Christians generally:—

We have found it a matter of no small difficulty to collect, from the numerous and widely scattered mission stations of India, the statistical information which should enable us to give even a tolerably correct numerical statement of the actual progress of Christianity during 1873.

The plan was to give, in the last number of this *Review*, the total number of adherents to Christianity gained during 1873 from among the heathen, so far as that could be inferred from the number of adult baptisms.

Free use has been made of mission reports, whenever necessary and possible, as well as of the answers returned by individual missionaries. Yet the returns are incomplete. Such as they are, however, we present them, giving in detail the missions in connection with which over 100 baptisms are reported, and lumping the remainder:—

Gossner's Evangelical Mission, Chota Nagpur, ...	1,731
Church Mission, South India, adult baptisms 382; increase in communicants, ...	1,091
American Baptist Mission among the Telugus, ...	708
London Mission, South India and Travancore, ...	299
American Methodists, North India, ...	235
Basel Evangelical Mission, South India, ...	228
American Baptist Mission, Assam, ...	173
Irish Presbyterian Mission, Guzarat, ...	154
American Marathi Mission, ...	116
Indian Home Mission to the Santhals, ...	108
Other Missions, less than 100 each, ...	437
	5,280

To this may be added the number reported by the American Baptists of Burma—1,044, which swells the amount to 6,324. We regret that Ceylon is not represented; but judging from the average annual increase in the number of communicants during the decade 1860-70, it may be safe to assume the increase for 1873 as not far from 150.

These accessions are not, *in all cases*, from among the heathen. Some children of Christian parents are included in the above enumeration, but the number is probably not large. Another cause of some slight error lies in the fact that some mission reports, which were used in preparing the above summary, close with September 30—thus including a part of 1872, and omitting a part of 1873. It must also be remembered that different missions have different standards for judging of the fitness of candidates. While some missionaries are in the habit of baptizing any who seem willing to place themselves under Christian instruction, others demand evidence of an actual change of heart. The above figures do not, therefore, in all cases, although we believe they do in nearly all cases, represent the number of actual conversions from among the heathen; some who have given up their idolatry and have embraced, in an outward manner, the Christian religion, though they are not as yet actual converts, are doubtless included in the summary given. Making allowances both for the errors which have crept into our generalization from the above sources, and on the other hand remembering that some missions are not reported at all, we believe that the actual number of converts to Christianity from among the heathen, during 1873, may be set down as about 5,000; or, including Burma and Ceylon, considerably over 6,000.

These results afford opportunity for a few useful comparisons. Newspapers in this country, edited by Hindus, of all grades of respectability, from the *Indian Mirror* down, take occasion to point out, at suitable intervals, the fact of the stupendous failure which has been achieved by Christian missions in India. English papers are found to join in the chorus; and the thing is proclaimed with such vigour and persistency, and with such a lofty disregard of the facts in the case, as doubtless to produce the conviction in some timid and poorly informed minds that it is true.

Five thousand accessions, however, in one year, small and insignificant though the number is, yet show that the work is going on—slowly indeed, but none the less surely. But for our comparisons.

During the eleven years closing with 1861, the average annual increase in the number of communicants in the native churches of India, was 933. During the next ten years, closing with 1871, the average annual increase was 2,784, about three times as great as during the previous eleven years. Our own figures show that the increase last year may probably be reckoned at 5,000, or nearly double the annual average of the last decade, and more than five times the average for the eleven years preceding that.

The following is from Kurrachee:

I have had great joy in seeing the grace of God bestowed on those who since the beginning of this year have turned to the Lord in this place. The work here has the same characteristics that have attended it in Bombay, Poona, Secunderabad, Egutpoora, Lanowlee, Madras, in all which places I have within a few months had the opportunity of witnessing it, and which have marked it in Central India, Jubbulpoor, Allahabad, Lucknow and Calcutta. Not three years have yet elapsed since Mr. Taylor began to preach in Bombay, and so far from any indications of declension, the work seems to be advancing and ramifying daily. What are the characteristics of this work? The Gospel preached with great simplicity and directness, with expectation of immediate results. Opportunity given for the hearers to make known their anxiety and sense of need. Instruction given to seekers on the spot and prayer offered for them. With regard to the instructions: the claims of God upon our fullest obedience; the necessity of an absolute surrender as the only just expression of repentance; the consent to turn from all sin; faith in Christ as an all-sufficient Saviour offered by God to the sinner. The fundamental idea is that God loves every man and desires his salvation, and is heartily willing to prosper every effort, made in accordance with his will, to get the man saved. When the sinner does what is required, submitting wholly and receiving by faith the pardon freely offered, he knows that Christ is his and is filled with joy. He is saved by faith, and by faith he stands. He must come out from the world and be separate: What concord hath Christ with Belial? what communion hath light with darkness? And there must be testimony for Jesus. No hiding of the light under a bushel, but open and constant confession. What we have found we are to participate with others. To every man his work. There must be no obedience by proxy; no devolving upon others of the duty of making known Christ. Christians in India must be lights in India holding forth the word of life. Every Christian must be a missionary. As Jesus said to his disciples, Give ye them to eat, and then showed them how they were to give them to eat, so Christ is now saying to his disciples in this country, with reference to the millions of India.

And this work is in many of its features identical with that which is being wrought in Scotland by Revs. Moody and Sankey. There is the same simple, plain, unpretentious preaching of the Gospel, not with wisdom of words but in demonstration of the Spirit; the same abundance of homely illustration; the same reliance upon the bare truth; the same expectation of immediate results; the same disregard of conventional rules and worldly proprieties; the calling for seekers, testimony, working for Christ, 'all at it and always at it.'

No greater mistake was ever made than by those who ascribed to Mr. Taylor's work an ephemeral character. One is reminded of our Lord's words to the Samaritan woman, "The water that I shall give, shall be in him a well of water springing up into everlasting life." The water poured out in one place, instead of being swallowed up by the sands, springs up as a fountain of living water sending its streams here and there. After a number of the men of the 56th Regiment had been brought to Christ at Poona, the regiment was removed to Kurrachee. Mr. Fox, in charge of the work at Poona, came to Kurrachee and began a work here, and on his return Mr. Seale came and has continued since preaching the Gospel and ministering unto those whom Christ had blessed through him. It has pleased God to bless the preaching of Mr. Seale in a very marked manner. In Kurrachee and Kotree 'the number of the names' of the disciples is about 120, and as we heard them tell what Christ had done for them and heard them present their petitions to God, we recognized the same divine Spirit whose utterances had gladdened us in the other places mentioned. It is a blessed truth that the children of God in the various denominations are led by the same divine Spirit; nor do we question that among those who for sundry reasons stand aloof from this work and look with distrust and prejudice upon it, are many who are taught of God; we only regret that they should deny themselves the happiness of sympathizing with a work so manifestly of God. We can see no reason why the same measure of blessing should not rest upon the labours of Christ's servants in all denominations, as soon as they shall be willing to recognize the fact that God is calling them to a higher plane than that upon which they have been hitherto moving. Let them not dismiss the matter with the word Methodism. It is not Methodism; there are thousands of Methodist churches where no such marked blessing is witnessed. The Churches in Scotland of various denominations are adopting the very methods and manner of presenting the truth that have been used by Mr. Moody; the Church of England even is having after-meetings and personal dealing with individual seekers and testimony; and the Lord is granting his blessing. It is always an immense difficulty to bring the church up from a lower to a higher level; the spirit of conservatism insists that religion is vitally connected with existing usages and forms; conventionality claims to be life and denounces the true life as fanaticism. But what we are now witnessing at home, affords reason to hope that the divine monition to come up higher will be obeyed, though in some instances with not perhaps the best grace.

One of the Kurrachee papers the other day favoured its readers with an extract from a sermon preached by the Rev. Mr. Streeton, Chaplain at that place. 'All dissent is sin' is what Mr. Streeton sought to impress upon his hearers, citing something from Bishop Wilberforce to this extent.

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This is just such teaching as might have fallen from the lips of a Roman Catholic preacher, but in that case the Church of England man would be the dissenter. This is just such teaching as fell from the lips of Jewish rabbis in the days of our Lord: but the dissenter was the one who dared to follow Jesus. We cannot conceive of anything more repugnant to the Gospel of Christ than such teaching as this. "If any man have not the Spirit of Christ, he is none of his." There is a wonderful difference between this statement and that which we have above quoted. Ye shall know them by their fruits, says Christ; ye shall know them by their church-relationship, says Mr. Streeton. The Evangelical portion of the church of England give the right hand of fellowship to Christians of other bodies, and repudiate the sentiment uttered by Mr. S. If he is right in his exposition of Church doctrine then has the Church for her children nothing but the most pitiable bondage. They are so helplessly ignorant of what is truth, that they cannot be trusted to hear a preacher of another denomination. The men from whose preaching Mr. S. would guard his hearers, do not preach a church, or a system, but Christ, and the great Head of the Church acknowledges them. We have referred to this matter to show what need there is for evangelists commissioned directly by the Master himself and subordinating everything to the simple truth of the Gospel.

The Bombay Guardian.

SATURDAY, AUGUST 15, 1874.

THE WORLD.

In the discourses of our Lord which are reported by the Evangelist John, there is frequent mention of the world. He tells his disciples that they are not of the world; he has chosen them out of the world, and the world hateth them because of this separation. The expression does away with the distinction between Jews and Gentiles; it comprehends all who have not a true faith in Christ; and mankind is thus divided into the world and those who by their reception of Christ have been transformed in the renewing of their minds. At the close of his ministry, he says to the Father, "Oh righteous Father, the world hath not known thee." And this verifies what John declares at the beginning of his Gospel, "He came into the world, and the world was made by him and the world knew him not." God was manifest in him; and his sojourn in the world only served to bring out in the most conclusive form the evidence that the world knew not its Maker, God, and would not know him. Why would it not know him? Why did men persistently reject the evidence that God was in Christ? Because it hated the true God, and insisted upon having a false conception of God, an idol of the mind. Man was created in the image of God; but fallen man insists on creating a God in the image of his own depraved self. There was no lack of loyalty to this idol, this false conception of deity on the part of the Jews who crucified Jesus and thought they did God service by killing the Apostles. The world cannot hate you, said Jesus to his brethren when they urged him to go up to Jerusalem and do his great works there and 'show himself to the world.' They were very willing to enjoy that measure of popularity which would accrue to them from their relationship to him who had this mighty power; but they cared a great deal more for the opinions of men than they did for the favour of Christ; and they were annoyed with Jesus because he attached so little value to the applause of men, and studied so little to commend himself to the notice of the influential at Jerusalem. By seeking the honour that cometh from man, and attaching so much value to it, they showed that they were of the world, and were not true believers. And it gives us a very striking view of the power of the world, that even the very brethren of Jesus were hindered from identifying themselves with him and his cause by its power. They saw his mighty works, they saw the most terrible diseases healed by his mere word, yet they dared not disobey the fiat of society, bidding men stand aloof from him. The friendship of the world is enmity against God. But what multitudes there are, wishing to be known as Christians, who seek nothing so eagerly and nothing so constantly as the friendship of the world. They have the word of God in their houses and profess to hold it in highest honour, but as a matter of fact they are swayed incomparably more by the word of man; the law of society. Even in their religious associations, their worship, their church relations, they are guided, not by their convictions, not by the word of God which bids them seek first the kingdom of God, but by the will of society.

There is in every man a feeling of dependence, a sense of insufficiency, a consciousness of his need of guidance. Whenever the kaleidoscope of his life presents him with any new combination of circumstances, this sense of dependence manifests itself, and like a man thrown into the water he instinctively throws out his hands to grasp some object to bear him up. There are exceptions; men who have a strong feeling of self-reliance, and who pay more deference to their own faculties than to those of any other; but such are rare. Man generally are like sheep in this respect; the sheep is not complete in itself, but in the shepherd; the wisdom, forethought, strength, boldness necessary for its guidance, sustenance and protection, are not in itself but in the shepherd. He that created man thus consciously dependent, intended that man should be led by it to his Maker. The way of man is not in himself; it is not in man that walketh to direct his steps. If any man lack wisdom, let him ask of God, who giveth liberally. But instead of turning to God, men turn to one another. What says the world? What does society bid me do in this matter? As soon as this is ascertained, the path is determined. The world is as God to the individual. He might see, if he would consider the matter, that in this case the whole is not stronger than its component parts; society is made of just such units as himself: a thousand unthinking men are not more reliable than either one of them separately. But the world has spoken; enough. Many a man who clearly sees the folly of the Papist in suffering himself to be directed in religion by the Pope, is guilty of equal folly in allowing himself to be swayed by the breath of society, and in many cases his folly is greater because he has in his house the word of God which he professes to receive as such.

The world has its newspapers, and men consult these to know not merely what has happened but what is thought, and what are the things required of those who would please the world. And should there be in the community a class of persons who attach supreme importance to the wisdom that is from above, the guidance of God, and who shape their course not by the dictates of the world, not by those of the religious world even, but by the precepts of Christ, it is evident in what language the world's newspapers will speak of them. "If ye were of the world the world would love its own," but because they raise aloft a banner with this strange device, Be not conformed to the world, therefore they must be derided, disparaged and thwarted. They are neither disappointed nor disheartened by this, for it is what they were taught to expect; but they mourn for the larger number of souls that are influenced by it, and hindered from seeking salvation in the narrow path that alone leadeth unto life.

TRAINING FOR MINISTRY. VI.

The Lord Jesus is not merely the exemplar of the Christian, but also of the preacher of the Gospel, and no man can effectually preach the Gospel who has not carefully considered the example of the Master. Men who were at a loss to account for the wonderful power that attended the preaching of the Apostles, took knowledge of them that they had been with Jesus. It is the Lord of the harvest that is to send forth labourers into the harvest, and he fits them for the work before he sends them. Whence hath this man these things, and what wisdom is this which is given unto him? If the Nazarenes had carefully considered the life that Jesus had led among them, they would have been able to answer these questions themselves. 1. Jesus had not made any account of the traditions of men; he had not spent his time nor vitiated his imagination in the study of rabbinical writings. 2. He had given his earnest and constant attention to the word of God. 3. He had read it in faith, hearing the voice of his heavenly Father in every word of it, and finding the mind of the ever-blessed One wondrously revealed therein. 4. He had received its testimony concerning man. A transcript of the heart of man was needed. All men are engaged in the work of self-adulation and self-disguise, and have virtually entered into a compact not to let their humanity be seen in a true light. It became necessary that a divine Limner should photograph the heart of man in its various aspects. Very many are offended at the abominable things found in some portions of the word of God, not considering that these are the disguised things of man's nature here brought to light, that men may see themselves as they are and cease from their own righteousness. Jesus, ever meditating on the word of God, obtained an insight into humanity such as no other had ever obtained. 5. The word of God was his life. It entered his being and inspired all his movements. Being thus in harmony with God, he saw the works of God aright: the glory of God in the firmament, in the earth, in all creation was apprehended by him as never it had been by any before. He was the Way, the Truth and the Life.

6. I can of mine own self do nothing, he said; and moment by moment he abode in the Father, keeping himself in the love of God. He walked with God and God with him; and the divine powers that were exercised by him after he entered on his ministry, were with him from the beginning, though like a sword in its sheath. 7. He read the word with prayer. He had fellowship with the Father and the Spirit in the reading of the word.

Thus the Lord shows, by his own example, how the disciple shall learn to preach the Gospel. Where shall I obtain the wisdom and the power needed to preach effectively? There where Jesus obtained them. When he was younger, he grew in wisdom as he grew in stature. Happy the preacher who from his early years has held communion with the skies and drunk in the wisdom from above as he increased in stature.

Sometimes a disciple of Jesus is called to preach the Gospel at a far earlier age than that at which Jesus entered on his ministry. And the question arises, Whence hath he the needed wisdom? Inexperienced as he is, how can he possibly know what is in man? Well, the stripling has perhaps a far better acquaintance with human nature than they have who thus speak; having studied it through the only glass which thoroughly searches it. And the same Book which shows us the actualities of man's nature shows us also its possibilities. The thing needed was to show us man as he is without destroying our interest in him; not only does the Bible do this, but it creates an intense solicitude for man's recovery. And there is no more important qualification for the preaching of the Gospel, than love. And no spectacle is more abhorrent to a soul acquainted with the love of Christ, than to see the interpretation of the cross committed to a cold, self-seeking, punctilious man, fettered by the chains of conventionality. Infinite love conveyed by such a channel is the greatest of anomalies. Therefore it is that the story of the cross falls so lifeless upon the ears of men, because its ambassadors are themselves unvivified by it.

This wisdom which is given to him, is the wisdom of love, of faith and of obedience. Wisdom is justified of her children. The children of God see the glory of God as it shines in the face of Jesus. The world's wisdom attaches the greatest importance to the pleasing of men. The greatest of all mistakes is to lay open those sores and festers of the life that men are carefully covering up. But, as the physician begins by tearing away the miserable bandages that have been put upon a wound, that he may rightly treat it, so the scholar of Christ discards the dictates of worldly prudence, and shows man his own heart and his own need.

That even such mighty works are wrought by him. Observe the connection between the wisdom and the works. There must be the wisdom of God received, before the power of God will be available. Our own wisdom has fashioned us and determined our ways and our habits and our tastes, and moulded our entire being; in order that the wisdom from above can fulfil its ministry, this poor pretence of wisdom must cease from its activity and be given to the winds. When Christ is made unto us wisdom, our thoughts, wishes, aims, habits, words and ways all become changed and renovated. Thus the believer is a child of wisdom. And now the power of God comes forth. The wisdom of God was demonstrated in Elijah, in the house of the Sareptan widow, and upon the top of Carmel; then the power of God was demonstrated.

Such mighty works. Pyramids? Temples? The conquest of nations? The accumulation of wealth? The construction of railways? Leviathan steamers? Ah! the wisdom from above did not prepare the way for these. It has not generally been in prayer and self-abnegation and a Christ-like spirit that these works have been produced. The mighty works of Jesus were works of beneficence, works of healing. It was power in alliance with wisdom and goodness.

All things that pertain to life and godliness are given us in Christ. As I meditate upon the steps of Jesus, and see the wisdom, love and power that shine in all, I am reminded that these are given unto me in him, and are available for me as step by step I follow the Lamb, who is glorified in his disciples. "He that believeth on me the works that I do shall he do also. I in them and thou in me."

RESTRAINING GRACE.

No less than three persons (Europeans) in as many weeks past have died in Bombay in a state of intoxication. The mere idea startles one, but when we reflect that we ourselves might have shared the same fate it causes us to shudder. Perhaps we consider that we never stood in much danger; but if so it was not on account of any innate goodness in ourselves. There is none. Had we not been hedged about with restraints, such as good parents, teachers, laws, and a thousand other influences, social and otherwise, which the Lord has exerted over us, not one could tell what would have become of him. Unconverted men not unfrequently display a laudable generosity and kindness of heart, but doubtless it is all to be attributed to the influence of God's Spirit on that heart. One entirely abandoned by the Holy Spirit is a wretch unfit for heaven or earth. Without this Spirit, men could not come to God, for the tendency of sin and the sinful heart is to become worse and worse. The Spirit strives with sinners from earliest childhood to regenerate the heart, and if allowed —if not rejected—He will accomplish His work. He will employ all the influences that can be brought to bear to persuade the sinner, but he will not force an entrance. It is a sacred citadel, the key to which the man himself holds.

We see then how little difference there really is between the outwardly moral man and the more abandoned one. It is certainly good for society and for himself that the one has been restrained; but these restraints of themselves do not change the heart. A man who desists from murder or robbery simply from fear of human law is a criminal in heart. One who is moral from social considerations only, is greatly wanting. One who has no higher motive for his generosity than a name, gets his reward and that only. Men all owe obedience to God, and no motive short of reverence and love to God will be acceptable to Him.

The same restraining grace is needed by the converted man. He still has actual foes to contend against. If any one imagines that the Christian warfare is not a real one let him engage in it himself. Satan is then on the alert. Temptations are real. He will then feel the want of the whole armour of God—above all the shield of faith by which he may quench all the fiery darts. His grace, however, is sufficient. The Christian must be careful that, like the unconverted man, he receive not the grace of God in vain. The same Spirit that began the work in childhood is pledged to carry it through if permitted. He is the Spirit of Truth and will guide into all truth, if followed. He is the Comforter, and will accomplish this part of His mission if trusted.

R.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your fifth article on "Training for Ministry," you make some very just remarks on the general reliability of our English version of the Scriptures. I fully agree with you that a man who is ignorant of every language but English may not only be made wise unto salvation, but may be the means of converting and teaching others, and that scholarship and spirituality are two totally distinct things. My own experience, however, warns me of an error into which such Bible-students may fall. It seems to me that they are peculiarly in danger of erecting their own views and feelings into a standard by which to judge Scripture utterances, and of becoming intolerant of correction. I have often listened to men, highly esteemed as teachers of the Word, whose whole claim to spirituality of teaching seemed to rest upon their ability to bring strange and startling meanings out of texts which are commonly received in a very different sense. Looking at the English version merely, one might say, as I have frequently said, This *must* be correct, or at least, I *hope* this is correct. But I have found, in nearly all such cases, on a very slight reference to the original, that it sternly forbade the interpretation. The only conclusion that I could come to was that, in these instances at least, the teachers were not led by the Spirit. So often has this occurred, in listening to uneducated preachers, that I have become distrustful of all "new thoughts," or at least of all which lay special claim to be the mind of the Spirit; and I have more than once found myself afraid to open my Greek Testament, lest some beautiful "castle in the air," founded, probably, on some one word or phrase of the English version, should come crashing to the ground. I know of some, too, with whom this disposition has grown so much, that they will even adhere to a rendering which they know to be flatly contradicted by the original. This ought not to be, and I am persuaded that such mistakes, on the part of merely English students, arise from a neglect of the hints given in your article, and of the following safe rule:—Never assign to any leading word or phrase in a passage a remote or unnatural meaning, or one which it does not fairly bear in standard works of the period to which our translation belongs; and do not lay on such little words as prepositions and conjunctions a stress and significance which, in studying other books, you would never dream of assigning to them. Those who *wish to be thought* spiritual, of course, cannot afford to attend to any such obvious rule; but those who *are* spiritual will shrink with unutterable dread from the responsibility of vitiating the utterances of Him who is the Truth.

I have been watching with much interest the progress of the discussion in your columns on "Christ our Sanctification," and pray that the truth may thereby be furthered. Personally, I feel indebted to you for taking up the position which has called forth such antagonism. The theological distinction of "sanctification not an act but a work," has had too much to do with the views, and, I greatly fear, with the lives, of most Christians.—I am, dear Sir, yours, &c.,

A. C. H.

On this sanctification our own happiness depends; for the divine life can only be a life of peace and joy as it is a life of holiness. Every instinct of the renewed soul is an instinct after holiness. Every means of grace given us is a means to holiness. Every call of the word of God, or of his Spirit in our hearts, is a call to holiness. The ages of the Church in which she has been most earnest in her great work, have been the ages in which she has most cared and sought for holiness. Her best and truest sons and daughters have been those who have attained most of holiness.—*Indian Evan. Review.*

Epitome of News.

Saturday, August 8, 1874.

—*Indian Statesman:* "The Government of India have communicated to H. H. Mulharao their decision in reference to the administration of the affairs of the Baroda State. His Highness is to be allowed a fair trial till the end of the year 1875, and during that time he will be held responsible for the carrying out of the improvements recommended by the Commission. His Highness will be allowed to choose his own Agents, and the Resident has been instructed to give some further advice which it is expected will be attended to. The nature of that advice has not transpired. This decision has come opportunely, for affairs were gradually drifting into the old groove."

—The breaks on the Railway near Khundwa have been temporarily repaired. Through booking of all traffic is resumed from to-day.

—Muscat Correspondent of the *Times of India:* "July 6th.—Mr. Ward, Paymaster of H. M.'s *Magpie*, died suddenly this morning from heat apoplexy.

"July 27th.—At about 9 p. m. the Chief Engineer of the *Nimble* became insensible from the heat, and never rallied. The Doctors tried all in their power to revive him, but without success. He died about an hour afterwards. This termination to a day's sport [which they had that day] was very sad indeed. He was a great favourite, and his loss will be felt by all.

"July 28th.—Buried this afternoon, large funeral. In two months three officers have died, five have been invalided, and several knocked over by the heat. The heat of the Gulf seems rather too much for the R. N. ships."

—A. N. Somerville in the *Christian*, July 9: "One of the suggestive sights of Madrid is the tobacco factory, which, like those at Seville and Valencia, does so much to provide that indispensable accompaniment of human existence in Spain, I mean the cigar. I have seldom felt more impressed with a glimpse of toiling humanity than when I accompanied the officer in charge through the seemingly interminable wards in which 4000 women are busily at work, amid noise and chatter, from morning till night. The odour of tobacco was to me oppressive, and how these poor creatures could breathe the atmosphere of the factory all day and every day was hard to understand. The women were of all ages, and in some cases had been employed for twenty or thirty years. Mothers come with their children. The expertness and rapidity with which cigars and boxes are made is astonishing. I confess that the most impressive example of industry in Spain that has ever met my eye was given me here. Indeed, the capacity of Spanish character for patient and laborious handicraft had more satisfactory indication in what I saw than in anything I witnessed elsewhere. The amount of employment given by these tobacco factories to the Spanish women, who have so few other resources, makes it difficult to see how such an industry could be dispensed with. What a field for Christian philanthropy these women present! A female missionary was at one time supported by Mrs. Ranyard, of London, among them. I myself made eager inquiries as to how they might be reached. The difficulties in the way are considerable, the impossibility of adequate supervision being one of these."

Monday, August 10.

—*Friend of India:* "Professor H. Seelye has been delivering a course of lectures on Foreign Missions, to the students and citizens of Andover, Mass. After taking a general survey of the subject, he showed that civilization apart from religion is wholly inadequate to supply the needs of the heathen. Neither art nor science, nor systems of education and culture, however perfect, have anything in them competent to the task. Nothing but Christianity will avail to put the leaven of reform into those people and their institutions. Only that form of Christianity which has implicit faith in, and is based in action upon the command: 'Go preach the gospel.' can ever hope to conquer the world for Christ."

"The Scriptures are being sold in Travancore as fast as the presses can print them, and a large number of homes without a copy six months ago are now supplied. Two thousand copies have already been purchased this year."

"Some years ago we noticed at length the periodical presence of spots on the face of the sun. It may interest our readers to know that there are now visible several magnificent clusters. The one to the west, by far the finest that has appeared yet, consists of an oval depression of the photosphere, with longitudinal parallel rifts widening at intervals. Viewed with a tolerably good telescope it is an object of great speculation."

"Five hundred mules, carrying the specimen goods of the Central Asian Company, have crossed the river Chundra without accident, although the Koksar bridge is still broken. The crossing was managed by means of a wire rope, fastened to a stout post fixed in either bank. The hazardous work is thus described in the *Pioneer:* "About 20 coolies are stationed by each rope; to the pulley is attached a piece of rope, the other end of which is tied to the mule's head-stall. Two men stand on a boulder a little way out in the river, the mule is brought to them kicking and plunging, and is fastened firmly to the rope; at a given signal the coolies on the Lahoul side who have hold of the pulley rope rush off as fast as they can up the hill, thus dragging the mule through the torrent. I calculate seventeen seconds as the time a mule takes in the actual crossing, but the delay occurs in readjusting the pulley and fastening on the mule." On the third morning, however, the rope broke four times, and a number of mules, with their baggage, narrowly escaped destruction from the foaming torrent."

—*Times of India* telegrams:

Ahmedabad, August 7. The rains have fallen heavily here—over 40 inches already. The consequence has been a flood, and several lives have been lost. A number of bodies have been washed down the stream. The bajree is all spoiled. To-day the rain has stopped and the sun has come out.

Fever is raging in the city, and quinine is in great request.

Kurrachee, August 8. Great danger is apprehended at Jacobabad from the Cutchee floods joining those from the Indus. The force of the waters has completely breached the bunds lately constructed westward of Jacobabad, and the total destruction of the bund inside is hourly expected. The 3rd Sind Horse lines are in imminent danger of being washed away; the water from the north-west side is coming towards them rapidly. The Commandant had removed the families last night to a distance of four miles on a bank of the Noorwah Canal. Up to this morning there appeared no chance of saving Jacobabad. The worst floods are from Beloochistan. No injury has been caused yet to the bunds constructed last year to guard against floods from the river. The weather at Kurrachee is now fair.

—The Government of India have ordered that in future the words *dead or alive* should be expunged from all proclamations issued by local Governments, regarding the apprehention of outlaws. This has become necessary, from the fact that in the rural districts the simple people looked upon these words as an order to kill, and in some cases outlaws, who offered no resistance, were quietly dispatched in accordance with the *Sirkar's* supposed wish and mandate. The use of these words has been entirely discontinued in the Punjab since the Mutiny, when Sir John Lawrence put a stop to their being employed for a similar reason to that referred to.

—*Bombay Gazette*: "A cold blooded murder has been perpetrated in the open streets of Calcutta. The victim is an Armenian youth, 17 years of age, named Sarkies, who was living with his parents in Creek Row. The murderer, named Peary Charan Das, is said to be the son of a rich native of Sylhet. This lad had been a medical and law student for some short time, but latterly had been employed in the Foreign Office."

—Rainfall in Byculla to August 8, 73½ inches.

Tuesday, August 11.

— The floods at Jacobabad are abating: if no more rain falls all danger will have passed away.

—Considerable anxiety is felt in Bombay about the condition of many public buildings, the Police Court premises at Girgaum in particular. The Supt. of Police resident on the premises has beat a hasty retreat. And now the Magistrate has removed his office to Mazagon, until the premises are thoroughly surveyed.

—Japan and China: The Japanese have warned foreign vessels engaged in otter hunting on the coasts to desist.—A large Japanese steamer was lost in a gale on the 15th ult. near Nigata; 27 natives were drowned. No Europeans were on board.

The Chinese protest against the stay of the Japanese, while the latter declare they will not retire (although their object of punishing the natives has been attained) unless they are paid their expenses by China. Both parties are arming and a regular war is by most people deemed certain.—The S. S. *Canton* has been totally lost near Formosa, on her voyage from Foochow to London. She was heavily insured in local offices, the risk on the hull being taken, however, at home. By last advices she was fast breaking up.—The Chefoo lighthouse is at length being erected.

—*Indian Statesman:* "It appears that some of the worst descriptions of cannibals existing in the world continue to infest the neighbourhood of the Gilolo Passage, inhabiting principally some of the little known islands in that quarter. They not only eat prisoners of war, or devour people occasionally, but actually regularly provision their prahus with kidnapped human beings, selecting and cutting them up successively on a voyage, just as poultry or other live stock are consumed on board ships in general. And no portion of the human frame is rejected by them as unfit for food; so wild-beast-like are they in their proclivities. The withdrawal of the Dutch troops for service in Acheen, which had served to keep them somewhat in check, had rendered these cannibals more daring and ferocious in their raids than ever; and the better inclined inhabitants of neighbouring lands are loud in their complaints."

Wednesday, August 12.

—*Bombay Gazette:* "Although Jacobabad has not been swept away, immense damage must have been done by the floods, which seem to have swamped the greater part of the Shikarpore collectorate. This collectorate consists of a level tract of land enclosed between the Indus and the mountains on the frontier, the river from Kusmore to below Larkhana forming the chord to the arc of the hills, and the flat inhabited country, which is intersected by numerous smaller rivers and canals, filling up the interval. The collectorate is regularly flooded every year during the inundation of the Indus; but this year the floods seem to have been rendered disastrous by the simultaneous occurrence of heavy rains which poured down in torrents from the hills.

—"The post office authorities in Madras, with a view to test the honesty of post office delivery peons, have been lately in the habit of forwarding to certain people residing in the town and suburbs, letters with valuable enclosures, such as halves of currency notes, the object being to ascertain if the postal peons would make away with both letters and enclosures, or hand them over safe—a list of such letters being kept in the office. The experiment was so far attended with results very creditable to the postal delivery peons. Every letter was correctly delivered, and on application being made to the parties for the return of the enclosures sent them, it was found that they were all correct."

Probably the birds were too old to be caught with chaff.

—Our readers will doubtless read with interest this extract from an account of the washing away of the bridge and the railway accident last month near Khundwa. A correspondent of the *Times of India* says:—"The water has now so completely subsided that is difficult for any one, who was not on the spot at the time, to realize the extent of the flood. But it is plain from the *debris* on the trees, and on the high ground on either side of the nullah, that what is now a stream of barely sixty feet across was on the night of the accident a torrent more than nearly two hundred yards wide. A great mass of solid masonry forming part of one of the piers was washed bodily down, about fifty yards below the bridge. Axles of wheels and portions of waggons were found on the trees for miles, and numbers of trees thrown high up on the bank. Except the mass that has been washed down, and a heap of stones near the line, there is not a sign of the bridge. It seems to have been cut clean out. The rails were broken off and carried against the telegraph post. One waggon still hangs partially over the water, a portion of the bank being washed away on the upper side.

The bodies of about fifteen waggons have been recovered, and an attempt will be made to raise the engine, which sank almost straight down. Joyce, the fireman saved by Imrie, felt the engine going on to the bridge, when he was suddenly washed away, and found himself clinging to the tree. Miller had just said to him, "Well, we've got so far in safety; I hope we shall do the rest." Those were the last words the poor fellow uttered.

The bridge was considered one of the strongest on the line. It had two substantial piers, with three arches of thirty feet span: but no ordinary

bridge could withstand the force of such a torrent as filled the nullah that night. The three arches of the bridge were utterly insufficient as an outlet for the immense volume of water."

—*Christian Advocate*, Sydney:—"Ten years hence, as meteorologists look back for comparisons as to the relative humidity of the atmosphere, the current year will certainly be noted for its excessive rainfall.

Old colonists are accustomed to tell us of intense heat and long droughts as marking the climate of this country in the early days of its colonisation. In the comparatively short residence of the writer of this note in New South Wales, he remembers one or two days being set apart for public humiliation and prayer on account of severe droughts, which threatened very serious results to the grazing and pastoral interests of the colony. And despite the assurances of certain false prophets that it was a waste of breath to pray for rain, yet the rain came almost contemporaneously with the prayer. The question suggested by this fact, is as to whether the climate of the littoral regions of the colony is undergoing a change in the rapid increase of its humidity—and if so, as to the effect it is likely to exercise on the ratio of mortality, and the general healthfulness of the community. It is however, quite possible that there are meteorological causes by which the excessive humidity of the present year may be accounted for. It is well known, for instance, that the variation of the solar maculae, or spots on the photosphere or luminous envelope of the sun, affect the electric currents which traverse the atmosphere of the earth. On the authority of one of our best astronomers, we are informed that the greatest oscillations of the magnetic needle occur when there are the greatest number of sun spots. We are aware that it is generally held to be doubtful, as to whether the spots in the sun's photosphere really influence the climatic temperature of the earth. But somehow or other, we cling to the idea, that the influence of the sun spots on the magnetism of the earth, has something to do with climatic variations. There is one thing especially noticeable in the excessive rainfall of the present year. With an unprecedented amount of rain, we have had no great and destructive floods like those which have occurred in far drier seasons. Now this fact shows how easy it is for the Lord to send us abundance of rain, without the simultaneous occurrence of serious and destructive floods."

Thursday, August 13.

—The Madras papers report that a cowardly assault has been committed on a European missionary and his wife at Madras. It appears that some months since a young Hindoo became a convert through the teachings of the Rev. Mr. Burgess, and leaving his father's house, went to reside at the Mission House. Legal proceedings were commenced by the youth's parents against the missionary, but as the boy expressed his determination of adhering to his new religion and to remain with the missionary, no order for his removal was made. Since then he has been frequently visited by his relations, who have endeavoured to win him back to Hindooism. At length, on Saturday afternoon, the boy's father headed a band of natives, who rushed into the compound of the Mission House, and assaulted both the missionary and his wife, the former being severely bitten on the left shoulder.

—Overland Mail, July 24: The barbarous system of hostages and reprisals is being followed, apparently, by the Carlists. The Madrid journals state that the Carlists have carried away 1,600 men, women, and children from the Cantabrian coast of Biscay as hostages, to be shot in case the Carlist positions are attacked. The Carlist Governor of Biscay has ordered the arrest of several hundred Liberals as hostages, and has given instructions that one hostage shall be shot for every shell fired by the squadron.

Commenting upon the murder of Capt. Schmidt, the war correspondent who was shot by the Carlists, the *North German Gazette* says that the Imperial Government, acting in harmony with the nation's feelings of indignation, and in the interests of European civilisation, "will seek and find means to make the Carlist bands understand that the execution of a captured German subject cannot remain unpunished."

Public attention in America is being greatly attracted to the Beecher-Tilton scandal, an investigation into which is proceeding before the Plymouth Church Committee.

Friday, August 14.

—*Times of India*: Calcutta, Aug. 13.—The latest accounts from Tirhoot are less encouraging and are causing greater anxiety. The prospects in Lower Bengal are rather better.

Allahabad, Aug. 13.—The Ghosi Ahirs in seventy-four and the Ramarya Ahirs in thirty-seven villages, of the Etah District, have been brought under the Infanticide Act.

—*Indian Statesman*: "Mr. Disraeli has very emphatically declared that the object of the new Public Worship Regulation Bill is "to put down Ritualism," and though the Act will not apparently come into force till next July, or in about twelve months' time, there can be little doubt that the real and only substantial result of that Bill will be to open up the discussion of the old differences as to the proper power and influence of the priest. The Ritualists will contend for the complete subjugation of the mind and soul of mankind to the doctrines and rites of the Church, whilst the liberal-minded will protest, as ever they have done, against the right of the priest to make any such assumption. The futile attempt on the life of Bismarck which has been made by a mad-brained Catholic young man has had the effect of drawing the attention of the Protestants of Germany to the contest which Bismarck is carrying on with the Roman Catholic Church, and though the priests of that Church have no part or share in the despicable attempt of the would-be assasin of Prince Bismarck, yet that foul crime has aroused many hostile feelings against the Catholic Church which would otherwise have remained dormant."

Ritualism may prove to have considerable vitality.

—Deaths last week, 327.

Selections.

"I ALSO FOR THEE."

[Hosea iii. 3.]

(*Concluded from our last.*)

6. His Lips "for thee." Perhaps there is no part of our consecration which it is so difficult practically to realise, and in which it is, therefore, so needful to recollect—"I also for thee." It is often helpful to read straight through one or more of the Gospels with a special thought on our mind, and see how much bears upon it. When we read one through with this thought—"His *lips* for me!"—wondering, verse by verse, at the grace which was poured into them, and the gracious words which fell from them, wondering more and more at the cumulative force and infinite wealth of tenderness and power of wisdom and love flowing from them, we cannot but desire that our lips and all the fruit of them should be wholly for Him. "For thee" they were opened in blessing; "for thee" they were closed when He was led as a lamb to the slaughter. And whether teaching warning, counsel, comfort, or encouragement, commandments, in whose keeping there is great reward, or promises, which exceed all we ask or think—all the precious fruit of His lips is "for thee,"—really and truly *meant* "for thee."

7. His Wealth "for thee." "Though He was rich, yet for our sakes He became poor, that ye through His poverty might be made rich." Yes, "through His poverty" the unsearchable riches of Christ are "for thee." Sevenfold riches are mentioned, and these are no unminted treasure or sealed reserve, but all ready coined for our use, and stamped with His own image and superscription, and poured freely into the hand of faith. The mere list is wonderful. "Riches of goodness," "riches of forbearance and long-suffering," "riches both of wisdom and knowledge," "riches of mercy," "exceeding riches of grace," and "riches of glory." And His own Word says, "All are yours!" Glance on in faith, and think of eternity flowing on and on beyond the mightiest sweep of imagination, and realise that all "His riches in glory" and "the riches of His glory" are and shall be "for thee!" In view of this shall we care to reserve anything that rust doth corrupt for ourselves?

8. His "Treasures of Wisdom and Knowledge" "for thee." First, used for our behalf and benefit. Why did He expend such immeasurable might of mind upon a world which is to be burnt up, but that He would fit it perfectly to be, not the home, but the school of His children? The infinity of His skill is such that the most powerful intellects find a lifetime too short to penetrate a little way into a few secrets of some one small department of His working. If we turn to Providence, it is quite enough to take only one's own life, and look at it microscopically and telescopically, and marvel at the treasures of wisdom lavished upon its details, ordering and shaping and fitting the tiny confused bits into the true mosaic which He means it to be. Many a little thing in our lives reveals the same Mind which, according to a well-known and very beautiful illustration, adjusted a perfect proportion in the delicate hinges of the snowdrop and the droop of its bell, with the mass of the globe and the force of gravitation. How kind we think it if a very talented friend spends a little of his thought and power of mind in teaching us, or planning for us! Have we been grateful for the infinite thought and wisdom which our Lord has expended upon us and our creation, preservation, and redemption?

Secondly, to be shared with us. He says, "All that I have is thine." He holds nothing back, reserves nothing from His dear children, and what we cannot receive now He is keeping for us. He gives us "hidden riches of secret places" now, but by and-bye He will give us more, and the glorified intellect will be filled continually out of His treasures of wisdom and knowledge. But the sanctified intellect will be, must be, used for Him, and only for Him now!

9. His Will "for thee." Think, first, of the *infinite might* of that Will; the first great law and the first great force of the universe, from which alone every other law and every other force has sprung, and to which all are subordinate. "He worketh all things after the counsel of His own will." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." Then think of the *infinite mysteries* of that Will. For ages and generations the hosts of heaven have wonderingly watched its vouchsafed unveilings and its sublime developments, and still they are waiting, watching, and wondering.

Creation and Providence are but the whisper of its power, but Redemption is its music, and praise is the echo which shall yet fill His temple. The whisper and the music, yes, and "the thunder of His power," are all "for thee." For what *is* "the good pleasure of His will?" (Eph. i. 5.) Oh, what a grand list of blessings purposed, provided, purchased, and possessed, all flowing to us out of it! And nothing but blessings, nothing but privileges, which we never should have imagined, and which even when revealed we are "slow of heart to believe," nothing but what should even now fill us "with joy unspeakable and full of glory!"

Think of this Will as always and altogether on our side; always working for us, and in us, and with us, if we will only let it; think of it as always and only synonymous with infinitely wise and almighty love; think of it as undertaking all for us, from the great work of our eternal salvation down to the momentary details of guidance and supply, and do we not feel utter shame and self-abhorrence at *ever* having hesitated for an instant to give up our tiny, feeble, blind wills to be—not crushed, not even bent, but *blent* with His glorious and perfect Will!

10. His Heart "for thee." "Behold . . He is mighty . . in heart," said Job. (Ch. xxxvi. 5, margin.) And this mighty and tender heart is "for thee?" If He had only stretched forth His hand to save us from bare destruction, and said, "My hand for thee!" how could we have praised Him enough? But what shall we say of the unspeakably marvellous condescension which says, "Thou hast ravished (margin, *taken away*) my heart, my sister, my spouse!" The very fountain of His Divine Life, and Light, and Love, the very centre of His being, is given to His beloved ones, who are not only "set as a seal upon His heart," but taken into His heart, so that our life is hid there, and we dwell there in the very centre of all safety, and power, and love, and glory. What will be the revelation of "that day," when the Lord Jesus promises, "ye shall know that I am in my Father, and *ye in Me!*" For He implies that we do not yet know it, and that our present knowledge of this dwelling in Him is not knowledge at all compared with what He is going to show us about it.

Now shall we, can we, reserve any corner of our hearts from Him?

11. His Love "for thee." Not a passive, possible love, but outflowing, yes, *outpouring* of the real, glowing, personal love of His mighty and tender heart. Love, not as an attribute, a quality, a latent force, but an acting, moving, reaching, touching, and grasping power. Love, not a cold, beautiful, far-off star, but a sunshine that comes and enfolds us, making us warm and glad, and strong and bright and fruitful.

His love! What manner of love is it? What

should be quoted to prove or describe it? First, the whole Bible with its mysteries and marvels of redemption, then the whole book of Providence, and the whole volume of Creation. Then add to these the unknown records of eternity past, and the unknown glories of eternity to come, and then let the immeasurable quotation be sung by "angels and archangels, and all the company of heaven," with all the harps of God, and still that Love will be untold, still it will be "the Love of Christ that passeth knowledge."

But it is "for thee!"

12. HIMSELF "for thee." "Christ also hath loved us, and given Himself for us." "The Son of God . . loved me, and gave Himself for me." Yes, Himself! What is the Bride's true and central treasure? What calls forth the deepest, brightest, sweetest thrill of love and praise? Not the Bridegroom's priceless gifts, not the robe of His resplendent righteousness, not the dowry of unsearchable riches, not the magnificence of the palace home to which He is bringing her, not the glory which she shall share with Him, but HIMSELF. Jesus Christ, "who His own self bare our sins in His own body on the tree;" "this same Jesus," "whom, having not seen, ye love;" the Son of God, and the Man of Sorrows; my Saviour, my Friend, my Master, my King, my Priest, my Lord and my God—HE says, "*I* also for thee!" What an "*I*"! What power and sweetness we feel in it, so different from any human "*I*," for all His Godhead and all His manhood are concentrated in it, and all "for thee!"

And not only "all" but "*ever*" for thee. His unchangeableness is the seal upon every attribute; He will be "this same Jesus" for ever. How can mortal mind estimate this enormous promise! How can mortal heart conceive what is enfolded in these words, "I also for thee!"

One glimpse of its fulness and glory, and we feel that henceforth it must be, shall be, and by His grace *will* be our true-hearted, whole-hearted cry—

> Take *myself*, and I will be,
> *Ever*, ONLY, ALL for Thee!

FRANCES RIDLEY HAVERGAL.

—*Woman's Work.*

MILDMAY CONFERENCE.

ADDRESS OF MR. H. VARLEY.

When the Lord Jesus Christ died, I ask you, is it not the fact that the great business of the Church was stopped until the Church became possessed with the power of his life? He laid down his life a sacrifice for sin. He took it again, and where did He take it? Into the presence of God. That life is the only life that the Scriptures of truth recognize as belonging to the Christian. Any other idea of the Christian life is a lie, a delusion, and a snare. Bring it down to a mere moral effect on man's external character, and you damage the very genius of the Christian life. The men of the world may well sneer at your religion if you allow them to think that the life that we preach and possess is anything less than the dignified, sublime, real, vital life of the Son of God. I charge every one of you here, awake to-morrow morning and say, "Christ's life is in this heart." Believe it at seven o'clock; part not with it through the burden and heat of the day. Let nothing dare deny it, "Christ in me." Greater is He that is in me than all that are against me. "I will never leave you; I will never forsake you." I know some of you will say, is it not written, "Behold, I stand at the door and knock?" Yes, but it is Christ complaining that many of his people are keeping Him outside. Blessed be his name, it is at the close of the day that He comes. He seems to say, in the midst of the bustle of the world, "You have forgotten Me, and now I come in the evening of your life and say, practically you have spoilt it by my absence, but I will come in and sup with you." I charge you here never let the Master have to say that we kept Him outside. "Ye in Me, and I in you." God has appointed Christ as your home, and your renewed heart as Christ's home. Let that be the only life you recognize.

If any one were to ask me to give him a proof of the divinity of Christ, what would I give you? Would I turn to the first chapter of Colossians, and point out how He created all things, and how everything is sustained by his mighty power? Nay, I might do that. I might appeal to the material heavens, and say, These are the work of the hands of the Eternal Son. But if you ask the grandest proof of Christ's divinity, it is in the fact that He is the fountain of life, and out of that fountain He has sent forth the living waters into countless millions of the human family. That one life is permeating the entire Church of God. In some it is a cabined and confined thing, because of unbelief; in others, the intellect is not clear, the understanding is in the dark, the Word of God has never been calmly looked at, but through the light of theological mists handed down from generation to generation. Men! come away from the books to the Book. Come away from the teaching of your theologists to God. Listen to Paul, "Always bearing about in the body the dying"—or the *deadness*, for that is the word in the Greek—"of the Lord Jesus, that the life also of Jesus may be made manifest in your body." The life of Jesus in your body! That is Christian life. Then in the next verse, for it seems as though the Holy Ghost had looked on into the sceptical age in which we live, and supplemented that word by another, "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest *in our mortal flesh*" (2 Cor. iv. 11). A man says, I am going to have the life of Jesus when I get to heaven. That is not the thought. "In our mortal flesh." And if I am to have it in my mortal flesh, I must have it here.

My subject says the Church shall witness. Not a historical remembrancer, by calling back the facts of Christ's life, but being participators in that life, living examples of Christ. "Greater things than these shall ye do. As the Father hath sent Me, so send I you." How long are you going to walk as though you were not children of the King? Would you expect me, as the son of Queen Victoria, to walk amongst you with my head bowed down like a bulrush? As God lives, I would not do it, and as a child of God, I will walk as his child, as the son of the King. I tell you there is no power that can help us like the power of the truth. "Sanctify them through Thy truth; Thy word is truth." "You shall know the truth, and the truth shall make you free."

Look at that young man in this gathering. What is life to him? Thirty or fifty years of money-getting and sensuous life. What is spiritual life to me? By the power of the Holy Ghost yonder, Christ taken from his high exaltation and put into this poor clay fabric, and there, by his divine power, his life to be lived over again. "For to me, life is Christ." It is not "to live is Christ." I am Christ's life. I want you to recognize nothing else. Christ will speak through you, and look out from your eyes. When you go out to preach, do not have any doubt about success. Never mind what men say; let them settle that with the Lord. Say, with the heroism of Paul, "It is a very small thing that I should be judged of man's judgment, yea, I judge not mine own self, but He that judgeth me is the Lord." That is it. Now notice what he says in the eighth chapter of Romans, "So then they that are in the flesh cannot please God. But ye are not in the flesh"—Who says you are? I say you are not. God says you are not—"but in the Spirit, if so be that the Spirit dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Oh, let your young converts be drilled into this truth. Begin with them there, and you will not have to mourn backsliding. Throw on them this great thought, that the very same moment in which their faith was exercised in Christ as a Saviour, they received Him as God's gift of life, and that He is never going to leave them any more for ever.

That is the gospel. We have had a miserable caricature of the gospel in the days that are past. Many men have set it forth as a series of moral truths; a man receives them, and in due course sin is forsaken, evil companionships are given up, and he becomes righteous. I know that the Christian life produces that, but that is not the Christian life. It is Christ. He will make you upright. He will make you what He designs you to be. We are born into the kingdom as children, and if we feed on Christ and receive out of his fulness, our whole Christian life will develop.

It is Christ *in* us. What masses of Christians there are who do not know this truth, and perhaps they will say, "What an extreme way that is of putting it," as though truth was not many sided. My parents lived at Lincoln, and I remember there were four views of Lincoln Cathedral. By reason of the infirmity of our minds certain phases of truth must fill them at one time, and another at another. If any one has had his mind filled with another view of truth, and if he does not exercise charity, he will charge me with going to an extreme. But I like to hear one who makes me feel and think and go to my Bible and search it.

"Awake, ye that dwell in dust." If you are indeed come into the place of death, let it fill your whole being; say, "O God, I am so utterly corrupt, so entirely sinful, that all that thy righteousness could do was to judge me, in the work of thy Son, as one that is dead. My association with Adam is broken, it is gone. I now am related to Christ!" "Hearken, O daughter, and consider, incline thine ear, forget also thine own people, and thy father's house." When Gideon was sent of the Lord, he said, "I am the least of my father's house," but when he and his three hundred men were willing to smash their pitchers at the right moment and expose the light, the enemies' host was upset. We want those who will say, "The sword of the Lord and of Gideon!" If we are going to upset the powers of evil, we must be strong. If young men are to be delivered from their sensualities you must show them the beauty of Christ, and, God helping us, we will do it. We will not suffer them to say we are an enfeebled, decrepit set. We will not let them say, "Oh, it is all very well for a lot of old women and girls." I tell you there are thoughts so massive in the book of God that the highest intellect may well sit down reverently at the feet of Jesus to learn them."—*Christian.*

WHAT HAVE THEY SEEN.

A lady had just parted with some friends who had been her guests for a few days, and with a feeling of loneliness sat down in her own deserted drawing-room. Looking around for some book, her eyes fell upon a Bible. She opened it, and read the words, (Isaiah xxxi. 4), "What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapter, and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then read how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady to herself, with a rising feeling of self-reproach.

"Surely!" she thought. "the Lord must have sent these words to me. Do not I resemble Hezekiah? Two years ago the Lord deliverd me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. Last summer, when I lay in my darkened chamber sick, nigh unto death, I earnestly entreated him, and said with my heart, Oh! that I were now allowed to tell all my friends of this glorious Jesus, his love, his death, his righteousness, and all his marvellous riches and grace!

"Mrs. R. and her daughters have been my guests. I fear they are too much like the visitors from Babylon. And now the Lord asks, "What have they seen in thine house?" What have I to answer? Last night a dinner was given for them. I remember, however, one admired the new paintings in the dining-room. After dinner I showed them all our water-colour drawings; and then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Tuesday, excepting that I showed to Mrs. R. that beautiful set of jewels my uncle gave me. We spent Wednesday afternoon consulting about what our children should wear next spring. What an opportunity I lost of telling her of the spotless robe of the righteousness of God! And poor Marian has gone home longing to have a bracelet like that she saw on my babe, and hoping to persuade her papa to get her one. Had I been faithful she would have left me to speak to her father of Jesus and his glory.

"What have they seen in my house?

"Alas! vanity, idleness, worldly treasures.

"And what have they heard? True, they heard family reading and family prayer. But it must have seemed a mere formality. They must have thought that we had far more delight in the vain songs which were sung, and the gay conversation which the form of family worship scarcely interrupted. Although I thought about Jesus, and often longed to speak about him, yet they left me having seen nothing better than the visitors saw at the house of Hezekiah.

"Is this not a word to my soul?"

Reader, is it not a word to your soul? Look around you, and see how many things you have gathered around which war against your soul. Review your social intercourse, your entertainment of guests and visitors, and then to God answer the question, "What have they seen in thine house?" Oh, that the robe of Christ were the rich apparel we delighted to show, and that the word of Christ

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dwelt in us so richly that we could not refrain from testifying of him !—*The Witness.*

Dr. Holland has some good things to say in the last number of *Scribner's*, of the "Moral Power of Women," as illustrated by the temperance crusade :

Why is it that the hardened rum seller who, behind his bar, has dealt out the liquid death to his victims for years, quails before a band of praying, beseeching women—women who, coming from their comfortable retirement, brave wind and storm and mud—brave obloquy and misrepresentation and curses, and all the harsh obstacles that brutality can throw in their path, to compass a reform that shall keep their natural supporters and protectors pure and prosperous ? Why is it that men looking on form new resolutions of sobriety, and reform the vicious habits of their lives ? Why is it that changes which involve the destruction of a brutal business, and of habits to which hundreds of thousands are wedded with all the power of a burning appetite, awake no more violence than they do ? Why is it that so many good men whose souls protest against the sacrifice of ease and privacy which these women make, bow to the movement as something supremely Christian, and, therefore, veritably divine ?

First, of course, because there is no man, however brutal, who does not know that the women are right—that whisky is a curse, not only to those who drink it, but to the unoffending who do not drink it. Every man feels that the action of the women is an embodiment and expression of the dictates of his own conscience. Approached in a way which disarms all violent opposition, with an appeal to God and to all the manliness which he possesses, the vilest panderer to a debased appetite trembles not only before the pure embodied conscience without, but before the answering conscience within. He hears God's voice in the souls which approach him, and the same voice in his own soul. There is something terrible in this. A mob which would tear his house down, a descent of the officers of the law, the threats of outraged fathers and brothers, would only stimulate his opposition, and give him an apology for continuing his crime ; but this quite appeal to his conscience, by those whose consciences he knows to be pure, is awful to him.

Second, the mind of man is so constituted as to feel most sensitively the praise and the blame of women. It is hard for any man to feel that he rests under the censure of all the good women by whom he is surrounded. The harshest words that have been spoken against the crusaders have been spoken by the women whom they have found behind the bars they have visited; and these poor creatures were speaking to win the approval of the brutal men they loved. A man who has not some woman, somewhere, who believes in him, trusts him and loves him, has reached a point where self-respect is gone. All men, who deserve the name of men, desire the respect of women; and when a man finds himself in a business which fixes upon him the disapproval of a whole community of women, a power is brought to bear upon him which he certainly cannot ignore, and which he finds it difficult to resist. The power of woman, simply as woman, has had too many illustrations in history to need further discussion here. A man's self-respect can only be nursed to its best estate in the approval of the finer sense and quicker conscience of the women who know him.

The third reason is that the end which these women seek is purely and beneficently a moral one. They are not after money, they do not pursue revenge, they do not seek political power or preferment, they work in the interest of no party. All they desire, and all they labour for, is the reform and safety of their husbands, brothers fathers, and sons, and the extinction of those temptations and sources of temptation which endanger them. They bear no ill-will to the dram-seller, but the moment he relinquishes his traffic, they cover him with their kindness and sympathy. They not only do not have the sympathy of party men, as such, but they are denied the sympathy of portions of the Christian church. They pursue a much desired moral end by purely moral means. They seek nothing for themselves, but everything for the men they love, and for the men that other women love. The element of self-sacrifice is in it all. They go from peaceful home pursuits, from the retirement which is most congenial to them, from prayers where they have begged for the blessing of heaven upon their enterprise, into the street, into foul dens of debauchery, into private expostulations with brutal men, into atmospheres reeking with ribaldry, and all to save others. No man with a spark of manliness in him—which, after all, is only godliness expressed in human character—can regard such a spectacle as this without being moved to admiration and reverence.

TELEGRAPHIC NEWS.

London, August 7 : Parliament was prorogued to-day. Her Majesty in her Speech says :—" Friendly relations subsist between myself and all Foreign Powers, and I continue to employ my influence in maintaining Treaty obligations and in promoting and consolidating the peace of Europe. I have sent a Delegate to the International Congress at Brussels, after having received assurances from the other Powers that no proposal should be made to alter the recognized rules of International law or place restrictions on Naval operations, and I have reserved to myself full freedom to accept or reject the recommendations of the Conference. Negociations are going on in connection with the Reciprocity Treaty between America and Canada, which will be revised at an early date. I deeply lament the continuance of disturbances in Spain, but while earnesly desiring the restoration of peace and civil order ; I believe that this result will be most surely brought about by a rigid abstinence from interference. The Treaty made between myself and the Sultan of Zanzibar has been faithfully observed, and much has been already accomplished. The exertions of my Naval and Consular servants will continue unrelaxed until complete success has been obtained. I feel thankful that the Famine in India has at yet been attended with but little mortality, and this result is mainly attributable under Providence to the precautions taken by the Indian Government and the strenuous exertions of the Viceroy and his subordinates, who merit high approbation. Steady progress has been made in the pacification and organization of the Gold Coast. Treaties of peace have been concluded with the important tribes, and the King of Ashantee is persevering in discharging the obligations imposed upon him. I trust that the reductions in taxation, when in full operation, will impart increased elasticity to the Revenue." The Speech concludes by enumerating the measures of the Session.—It is announced from Madrid that, through the good offices of Germany and other Powers, France has taken measures to preserve neutrality in the Pyrenees, and that this result has been obtained without wounding the dignity of France.

London, 8th : The British Exports for the month of July amount to £21,125,000, showing a decrease of £1, 875,000. The Imports amount to £32,750,000.

10th : The papers on the "Bombay Riots" have at length been published.—Lieutenant-Colonel Thomas E. Gordon, Bengal Staff Corps, has been gazetted a C. S. I.

12th : The Press generally approve of the Marquis of Salisbury's despatchon the Bombay Riots.—The ship *British Ambassador* has caught fire in the Victoria Docks and 8 000 bales of jute have been destroyed.

London, 13th : England and France have agreed to recognise the Spanish Government.—Latest particulars show that the escape of Marshal Bazaine was planned by his wife The Marshal descended from a cliff on the island by means of a rope ladder. The officials of the fortress in which he was confined have been placed under surveillance.—The rate of postage on newspapers, via Southampton, has been reduced one penny in four ounces.—The ship *British Ambassador* which caught fire in the Victoria Docks, has since been scuttled.

Rome, 9th : An "Internationalist" disturbance has broken out in Romagnia. Numerous arrests have been made by the police in Rome and Bologna, together with seizures of arms.

Rome, 10th : Further arrests have been made here, as also at Florence and Naples, in connection with the Internationalist disturbances.

Paris, 9th : Prince Hohenlohe, the German Ambassador in Paris, has notified to the Duc Decazes, Minister for Foreigh Affairs, that Germany intends recognising the Spanish Government.—A circular has been issued by the Duc Decazes, in which he refutes the complaints of Spain against France respecting the latter's non-observance of neutrality on the frontier ; alleging negligence on the part of the Spaniards, and renewing the orders lately given for a rigorous neutrality.

Paris, 11 : Marshal Bazaine escaped from the Island of Marguerite on Sunday night in a vessel supposed to be bound for Italy.—Prince Bismarck has issued a circular despatch, in which he proposes a general European recognition of the Spanish Government.

PASSENGERS SAILED.

Per P. and O. Str. *Delhi, August 7* :— (additional)

For Southampton.—Mr Brind, Mrs. C. Smith, Sergeant and Mrs. McNamara, Mr. W Jenkin, Mr. George J. Ralph, Mr. Frederick Alfred, Mr. Fred. T. Brock.

For Brindisi.—Mr. Michael, Mr. Foot, Mr. F. M. Mackenzie, and Mr. and Mrs. F Turner.

For Aden.—Lieut. and Mrs. King.

For Venice —Dr. H. Aitkins.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hydaspes, August 12.*

From Southampton.—Mr F. D. Butter, Mr. A. Walker, Mr. T. Pendlebury, Mr. A. Lamborn, Mr. C. F. Inskip.

From Suez.—Dr. and Mrs. Murphy

From Brindisi.—Lieut Nicholson, Major Brandreth, Capt. Hastings, Mr. G. Reid, Mr. R. Steele, Mr. A. Davidson.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawur, August 14.*

For Southampton —Mrs. Crispin and infant, Col. and Mrs. Radcliffe, child and infant, Mr. and Mrs. J. J. Cogswell and child, Mrs. Mills, Capt. and Mrs. Glancy, the Rev S. Mead, Col and Mrs. E. L. Scott and child, Mrs. Sharp and infant, Dr. and Mrs. Duff and child, Mrs. Eastall, Miss Gilbert, Mrs. Francis, Conductor W. Rust, Major General A H. A. Hervey, Mr A Carnegie, Mr. J. J. Craig, Mr. John Burbage, Capt. J. S. Tupner, Mr. and Mrs. Getley, Mr. H. Brockwell, A Gentleman, Mr. Larken, Mr. Henrichs and 2 children, Mr. M. Henrichs.

For Brindisi.—Mr. Robt. Taylor. Mr. W. C. Furnivall, Lieut. Gracey, R. E., Mr A Tween, Mr H. Mann, Mr. W. L. Buyers, Mr. Warner, Mr. Wall, Mr. C. H. Crondace.

For Venice.—Mr T. Ormiston, Mr. and Mrs. G. W. Robertson, Mr. and Mrs, Shaw, Mr. Turton Smith, Mr. T. D. Jamestone, Mr. J. Turubull, Mrs. Benyon.

Domestic Occurrences.

DEATHS.

BLUNT—August 10th, at No. 5, Grant Buildings, Margaret Annie, the beloved twin daughter of Mrs. and Mr. W. A. Blunt, aged 2 years, 3 months and 22 days.

HEWETT—July 29th, at Mundisore, en route to Neemuch, Stanley Selwood, infant son of Colonel W. S. Hewett, Commanding 24th Regt N. I, aged 6 months and 14 days.

WHITTLE—August 6th, at Ahmedabad, the infant son of Mr. A. T. Whittle, aged 5 weeks.

HIGGS—August 5th, Mr. Charles Malcolm Higgs, aged 49 years, 1 month and 24 days.

LEVINGSTON—August 10th, at Poona, Elizabeth Levingston, in her 67th year.

MARSDEN—August 9th, at Egutpoora, of dysentery, Mr. Thomas Marsden, Guard, G I P. Railway, aged 33 years.

FAICHNEY—July 20th, at Kenilworth, Warwickshire, Mr. James Faichney, of the *Bombay Gazette.*

WALSH—July 8th, at Neemuch, of bronchitis, Eliza, wife of Lieut. Walsh, of the Ordnance Department, aged 60 years.

Advertisements.

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Col. A. W. GRAHAM, Staff Corps, Bombay.
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